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INDIANS AT + WORK



JULY 1, 1935

A NEWS SHEET FOR INDIANS
AND THE INDIAN SERVICE

OFFICE OF INDIAN AFFAIRS
WASHINGTON, D.C.



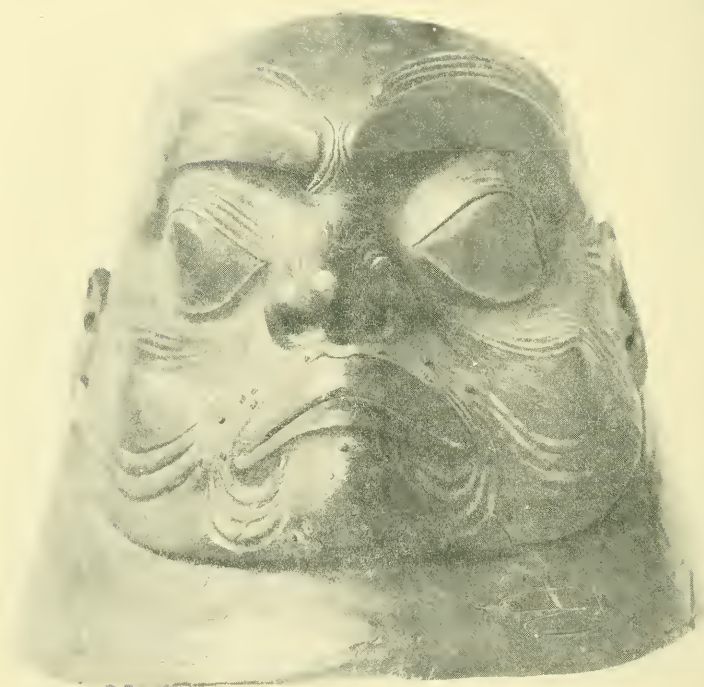
I N D I A N S A T W O R K

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ALASKAN HELMET MASK



• INDIANS AT WORK •

A News Sheet for Indians
and the Indian Service

VOLUME II JULY 1, 1935

NUMBER 22

Since leaving Pittsburgh we have beaten against strong and rather turbulent head winds. Rivers vastly overflowing their banks - hundreds of submerged farms - dark-yellow floods. At times, going high into wintry air, we have seemed to pause over giant ice-fields and amid infinite Himalayan snow-mountains. We have passed by the bitter place where Bronson Cutting met his death four weeks ago.....

Now, still in a gray and cold air, at a mile's height, we are flying over Kansas. Erosion? One thinks of soil erosion as an evil of the western grazing plains. But here, as over Indiana, we see everywhere the octopus-tentacles spread, where sheet-erosion has passed to gully-erosion. We see farm lands retrograding fast to the desert. Indeed, this is a nation-wide challenge - soil erosion. Its damages, when compared to floods, are a thousand against one. Largely the floods are but one of its indices, its symptoms.

Wearied, I turn to a magazine, and I read Constance Rourke's article, "The National Folk Festival", in the June New Republic. Telling about this festival held at Chattanooga May 12 to 18, Miss Rourke comments at the end:

"In other words, folk expression as it exists among us today represents many essential living unities and may form a wide and fundamental kind of national unity. Not least of the values of the Festival came through the interchanges of the many folk groups. They like the Festival. As its plans are developed from year to year and its significance is more widely seen, it is possible that some of our ideas of sociology and education will be revised."

And then my mind travels back. Folk-festivals - and the Greek theatre, supreme perhaps for all human time, immediately developing from the folk-festivals. Folk song - and Burns, who was a folk-singer and whose voice will be heard as long as English is spoken in the world. Folk-preachment - and the Bible. So on through many chapters of the history which has created the mind of our race is our race's All.

I am flying to meet with the Pueblos and then with the Navajos. And I realize: There are folks whose very life is their song, their dance, their drama. Their didactic myths, their festivals, their plastic folk-arts. Not some casual, if delightful, and not some vestigial part of their life, but so greatly and

deeply a part that it - the folk-art - is warp and the woof of their existence.

And is it - this folk-art of theirs - a thing of slight weight? No, it is solemn, intense, ecstasy-invoking; it is complex, athletic, faithful to difficult and significant forms; it is great pure art while yet being entirely and satisfyingly folk art. But though there enter into it the deeps of individual yearning, passion and triumph, it is an art which will fade, will cease, will die if the communal will of these Indians dies or permanently relaxes.

An issue weighty for all America, for all mankind, there seems to be in this situation of more than twenty of the Indian tribes. They, not the Government, must decide it. Shall their communal wills be sustained, or shall the distracting world engulf them? Shall their folk-art splendors, which join them with great ages of the Celt, the Greek, the Jew, the Aryans of India, become mere records put in books? These splendors would join them with future men. The Government indeed can influence them, can help or hurt, but it is these tribes which will cast the decision.

JOHN COLLIER,

Commissioner Of Indian Affairs

Senate Committee Reports Arts And Crafts Bill A Second Time: The Senate Indian Committee favorably reported the important Arts and Crafts Bill. The Committee had previously taken this action, but the bill had been recommitted to Committee at the request of Senator Carl Hatch, New Mexico. After study of objections which were made to the bill, the Senator withdrew all opposition.

COMMUNITY PLANNING

From all over the country come the records of a true renaissance of Indian life, the up-springing of the old group spirit of the Indian. No community lives without this spirit. This spirit is for a group of people what life is to an individual. When the spirit of cooperation, of mutual aid, of working together, playing together, praying and singing together ceases, a community dies. It becomes a slum, rural or city. It has no heart beat, it has no life and nothing fruitful ever grows from it.

Our forefathers, by the form of their towns, by the very words surrounding their social and political life, testified to their vital belief in the community spirit. They did not need to philosophize about it. It was the very essence of their being, the blood which flowed in their veins. Around a common the towns were built. In many cases near the towns were common lands to be used by all. From the meeting house flowed the cultural life of the people. It regulated the care of the sick, the aged, and the poor and infirm. In the town meeting everyone had a voice. The cultural center, the meeting house, the assembly room was for all, and all members of our old communities joined work and play in a vigorous social life. Work great and small was undertaken together. They helped one another build their houses, harvest their crops and quilt their very bedding.

The Indian had this social spirit extraordinarily developed. The individual grew great within the group, the clan,

the tribe. As this group spirit was disintegrated, or was contaminated by outside influences, the potency to life grew weak. Now, like a living jet of water come the community plans connected with the day schools: Hearty and beautiful has been the response of the Indian population. From the Navajo come the records of the participation of the adults in the communal life. From the Ring Thunder Community is reconstructed the life of the people. A community hall is being built, and a program of economic rehabilitation is under way. The program includes educational and health provisions, and provisions for other social betterment such as good citizenship, the study of recreational activities with special emphasis to Indian dances, shinny games and the like; discussions of police officers looking toward the prevention of crime and misdemeanors. The released energy of the Indians in the return to the form of activity natural to them has come like a new life.

* * * *

RECENT DEVELOPMENTS IN INDIAN LEGISLATION

The President has signed twelve school cooperation bills which have been frequently mentioned in these bulletins. These are: Glacier County, Wolf Point, Polson, Lake and Missoula Counties, Brodickton, Poplar, Frazer, Montana; Snohomish County, Queets and Yakima County, Washington; Covelo, California; and Shannon County, South Dakota.

Bills Passed By Both Houses And Sent To President: Most important of all bills which have been passed by both Houses of Congress and sent to the President for executive approval is H. R. 7781, which amends the 1934 Reorganization Act in regard to the referendum procedure. If signed by the President, hereafter elections at which tribes veto on the Act will be determined by majority votes, provided thirty per cent of the eligible voters go to the polls. It is retroactive in regard to elections which have already been held.

Also sent to the President are: H. R. 2756, a jurisdictional act for the Tlingit and Haida Indians of Alaska, and S. 380, reserving eighty acres for the Kanosh Band of Indians, Utah.

To Members of Tribal Councils, Indians, Reservation Superintendents, Employees, and Others Interested in Indian Reorganization.

I am pleased to announce that an organization unit is now being formed consisting of field representatives, field agents, and special men on detail whose task will be to work in the field in conjunction with the tribal councils, business committees, special tribal committees, superintendents, and other field personnel, to assist in drafting and preparing constitutions, by-laws, and articles of incorporation for those tribes who wish to organize in accordance with sections 16 and 17 of the Indian Reorganization Act.

The field representatives are to be selected for the primary purpose of assisting the Indians and the superintendents in what may be termed long-term planning along social, economic, and political lines. They will also advise and confer with reservation employees so that tribal councils, business committees, and Indian Service personnel may work as a unit to improve present conditions on the reservation and to develop a social economic plan, providing continuous improvement.

The field agents are being selected and appointed for the purpose of carrying on the work of organization and incorporation. They are men of the Indian race who through experience and training both in the field and the Washington Office recognize the need and value of organization and are prepared to assist the Indians in developing the kind of organization that will best meet their wishes and needs.

Superintendents who were area leaders in the campaign preceding the vote on the ratification or rejection of the Indian Reorganization

Act are being asked to further assist in the important work of tribal organization and incorporation, and we have also placed on detail for this vital task certain superintendents, supervisors, and others to give their full time to this work.

We plan on dividing the country into districts with one or more field agents, field representatives, or other detailed personnel assigned to each district. Generally, these districts are as follows: the Great Lakes area comprising Wisconsin, Minnesota, and Michigan; the Plains States area comprising Kansas, Nebraska, South Dakota, Montana, North Dakota, and Wyoming; the Southwestern area comprising Arizona, New Mexico, Colorado, Utah, Nevada, and California; the Pacific Coast area comprising Washington, Oregon, and Idaho.

The field agents and detailed men are qualified to lay before the Indians and to work out with them plans and methods of organization and to advise our Indian Service personnel, including superintendents, extension agents, and others, along the same lines. It will be necessary for these field agents to give advice and assistance in this work to many tribes so that they cannot remain at one jurisdiction throughout the entire process of organization or discussion by the people. Therefore, our superintendents and others must be prepared to assist and advise with the Indians in the absence of such field agents. This does not mean that the Indians are not free to request the assistance and services of these field agents and they will give as much time and assistance to each jurisdiction or tribe as is possible in the light of their responsibility to other tribes who will also need

their services. The superintendents and their staff are more intimately acquainted with reservation conditions, the problems and needs of the Indians, and, therefore, can be of material assistance to the Indians as well as to the field agents in working out organization plans and in the preparation of the constitutions and by-laws.

It is realized that it will be a most difficult task to explain to all the Indians the purposes of tribal organization and incorporation and fully acquaint the Indians with the provisions of the constitution and by-laws and articles of incorporation so that they may vote intelligently on the acceptance of these documents. Consequently, it will be necessary to plan a systematic educational campaign so that the Indians may be fully informed at all times as to the matters under discussion. It is believed that the field agent, cooperating with the agency superintendent, should train and instruct certain key employees and Indian leaders who will assume the burden of explaining and interpreting Indian organization to the people affected.

It will not be our policy to go before the Indians with constitutions and by-laws prepared in the Washington Office or elsewhere. It will be our policy to give the Indians the widest opportunity to use their own judgment, initiative, and ability in tribal organization and incorporation. Any constitution heretofore written by Indians will be carefully considered by our field workers and will be discussed

with the regularly organized bodies of Indians in the jurisdictions concerned. Our representatives will advise the Indians as to the use of language which is expressive of their ideas, and is at the same time appropriate and legally acceptable. Provisions need not be inserted in the constitutions merely because they happen to be suggested or mentioned by our representatives. Suggestions offered by the Indians which are in conflict with the law, policies, or legal opinions, of course, cannot be accepted and the field agents will explain the reasons therefor. We want to give the tribal organizations a legal, constructive, and effective working instrument. Since the superintendent and his staff will have to help the Indians after they are organized to make their organization an effective one, naturally they should have a part in the discussion and framing of the constitution. I am sure you will welcome the cooperation of these employees.

If Indian reorganization is fundamental to economic rehabilitation, it follows that the work of any activity, however important, is in reality subordinate to this larger task. Therefore, I feel justified in requesting the whole-hearted assistance of employees who may be fitted by position or talents to help in this work, and ask that they give their time whole-heartedly even to the extent of giving the work of organization precedence over their own work.

John Collier,
Commissioner of Indian Affairs.

FROM THE ROUND TABLE ON VOCATIONAL TRAINING IN THE ADULT COMMUNITY PROGRAM,

FORT WINGATE, NEW MEXICO



THE REORGANIZATION ACT AND COMMUNITY LIFE

From a Speech Delivered at the Social Service Conference

By Superintendent Mark L. Burns

One of the most important features of the Indian Reorganization Act, which was passed June 18, 1934, is utilization of the social tendency of Indians to congregate in communities. Primarily the Act is designed to apply to groups of Indians who have assembled in communities. The Act provides for acquisition of land for Indian groups or individuals who are without land. In all matters the tribal council is given an important function in the affairs of the tribe; the entire populace has a voice in the management of its affairs. The Indian Reorganization Act is a plan for the rehabilitation of the depressed Indian, weak and weary from running the gauntlet of his own and Nordic civilization.

In the many years that the United States Government has endeavored to civilize the Indian, it appears that little thought has been given to the cultivation of the important social and gregarious tendencies inherent in the Indian. Regardless of an Indian's tribe, he is a social being. He likes to mingle with others; he likes to play, to attend meetings, to work, to sing, to participate in any form of group activity. The Indian is more social than other races of people.

In his natural state, the Indian held tribal councils, dance ceremonies, religious gatherings, games and feasts. His whole existence was enveloped in a medley of hunting, fighting, playing, celebrating with song and dance. Future success of the Indian in matters of health and education depends upon his active participation in the life of his community and upon his acquiring a cooperative spirit of helpfulness in the solution of his own problems.

It is an unfortunate fact in the history of the American Indians, that the social trait, so powerfully stamped in the Indian, has been curbed rather than cultivated by the Indian Department. Even during the past few years, among some tribes, Indians have not been encouraged to assemble to conduct their tribal dances, to conduct religious ceremonies, to conduct Indian games or other forms of Indian activity. The Indian Department felt that the Indian must be civilized according to the standards of the white race and that these natural ceremonies were a hindrance to progress. In Indian schools boys and girls formerly were not permitted to perform Indian dances and were punished if they were caught speaking the Indian languages.

The result of this unwise policy of the Department to curb the natural social activity of the Indian has developed in him a feeling that his ceremonies were evil according to the standards of civilization. The consequence was, in many instances, that ceremonies were conducted on the sly in remote regions where visitors were not welcome. A further consequence was an aversion of the Indian to culture

sponsored by the white people. Parents and children alike grew to dislike the idea of attending school. The Indian became a problem. He became quiet, reticent, unresponsive. Many Indian children enrolled in schools at the present time retain these qualities.

Unfortunately in suppressing tribal ceremonies, no attractive substitute was provided by the Department to absorb this natural desire of the Indian to assemble. The Indian community shorn of the privilege of holding its dances was left without any form of activity which would tend to satisfy the natural craving of the Indians to get together. No community halls were provided, no recreation parks developed, no provision for any form of sport created. Today as a result of a curbing of the natural forms of Indian assembly, expression and recreation, and because no substitutes were provided to take the place of these activities, many Indian communities are without any definite means for the proper conduct of a healthy community life.

There are compact Indian communities which have absolutely no place to assemble for meetings. For such Indians there is no gymnasium, there is no recreation provided, there is nothing that should be provided for such a being as the Indian. Neither young nor old people in the village have anything to do. Leisure time is abundant. Indian boys and girls spend their evenings in the village streets doing whatever the occasion presents. As a result in these communities the percentage of delinquency among boys and girls is astounding.

The majority of Indians look with enthusiasm to the time when the Indian Reorganization Act will be put into effect. The Act sincerely intends to restore the opportunity for Indians to enjoy social activities. Particularly through the educational program can a hope for the revival of Indian community life be seen. A hasty glance through the present educational policy reveals that the Department has eliminated and is still eliminating and reducing the enrollment in conventional non-reservation boarding schools in favor of community day schools.

To illustrate the change in viewpoint during the past forty years, I would like to quote passages taken from official statements originating in the Indian Office. In his annual report for the fiscal year 1890, Commissioner F. J. Morgan wrote: "I desire to emphasize a matter already referred to in previous pages, the importance of more fully secluding the schools on the reservations from the visits and influences of neighboring Indians. It is well known that many of our best institutions in the States are secluded from the intrusion of the outside public by fences, gates, and stringent regulations. How much more needful when we are attempting to divest the young Indian of the uncivilized ideas and habits of his tribe. The pupils should be allowed to visit their homes less frequently and to receive calls from friends only at stated times, and should never be left to run around the agency village. These are serious evils in many places counteracting in a great degree all efforts for good."

(Annual Report for 1889-90, p. 724.)

Another quotation follows: "In our efforts to humanize, christianize, and educate the Indian we should endeavor to divorce him from his primitive habits and customs. He should be induced to emulate the white man in all things that conduce to his happiness and comfort." (1898 Commissioner of Indian Affairs. Estella Reel, Supt., pp. 346-7.)

Again: "The schools should be located in the midst of a farming community remote from reservations, and in the vicinity of railroads and some thriving village or city. The student would thus be free from the great downpull of the camp, and be able to mingle with civilized people that surround them, and to participate in their civilization."

In contrast to this former policy, the Department now feels that the place for the Indian child to attend school is near his home in his own community. It is natural to suppose that any child is happier if he can be with his parents even though the parents may be poverty stricken. The elimination of non-reservation boarding schools has enabled hundreds of children to return to their homes and attend public, parochial, or Federal day schools. Two-thirds of the Indian children now attend public schools near their homes, their tuition being paid by the Government.

To take the place of these non-reservation boarding schools, the Indian Department has a vast program in force throughout the whole Indian territory for the construction of day schools in the Indian communities. Emphasis is placed on the fact that these schools are to be community day schools. They are to be the center of activity in an Indian community. The intention of the Department is to develop a program about the school which will enable participation by pupils, parents, and other members of the community. The community school will provide facilities for classes in health, citizenship, language, recreation, arts, etc., for children and adults of the community.

It is hoped that the aversion to education that has been inculcated into the Indian youth, during the past years, will be overcome through the policy of having the adults join the school. In order to achieve success in developing community life under the Indian Reorganization Act it will be necessary for the Indian Department to receive the cooperation of the state departments of instruction and the various religious denominations which operate schools for Indians.

It may be of interest to know that the large majority of teachers in the Indian schools at the present time are white people. It is the hope of the Indian Commissioner that the Indians will fill all positions in the Indian Service. Through the Educational Loan Service, Indian boys and girls have the opportunity to secure adequate training to become qualified teachers.

Through a fund provided by the Indian Reorganization Act, a limited number of promising Indian boys and girls and others are permitted to receive educational loans with which to secure further training in a selected field which might be in teaching, nursing, business training, forestry, or other professions. Loans received by pupils from this fund are reimbursed after a certain period of time. In granting loans, the Indian Department has specifically stated that preference will be given to Indian boys and girls who intend to train for the Indian Service. Through this method, Indian boys and girls can get advanced training. It will be possible, in future years, to have a large number of well-trained Indian boys and girls in the various communities. It is hoped that all the work in an Indian community will be taken over by these well-trained Indian boys and girls. One can surmise that when this situation exists, when Indian leaders work among Indian people and dominate the type of life that exists in an Indian community, the Indian people can progress as any intelligent people should progress.

Through the organization of an Indian tribe under the Reorganization Act, the tribal council is permitted to have a voice in the management of tribal affairs. This is a step in the direction of self-government and an indication that the emancipation of the Indian from regimentation is at hand. The functions and the influence of a tribal council in its community are unbounded. It is not amiss to assume that a tribal council could exert more influence in securing material, free labor, and funds for the construction of a community hall than an agency superintendent. Indians will join and support movements sponsored by their own group composed of selected men.

In modern schools where self-government exists there are councils of pupils which assist in maintaining order on the campus. A tribal council for an Indian group located on Federal property where state laws are not effective, might readily handle misdemeanors in the absence of an Indian court. Matters relative to attendance at school might well be controlled by a council. More intricate and personal matters involving marriage, divorce, and illegitimacy, might become problems for the council.

According to a provision of the Indian Reorganization Act, a revolving fund is created from which an Indian council may borrow money to lend to members of the tribe. Intelligent Indian leadership in the council can so place the money in a community as to enable untold benefit to return to the tribe.

Many Indians are now without land. Some of these have crowded on tribal holdings. Others reside in scattered groups, first at one place and then another. Jobless, without a home, the landless Indian is usually called "The Lost Tribe". Year after year he has looked vainly to the Government for help. Imagine how he must feel to know that he is to have a home, to have land, wood, a school for his children, and a voice in his own local government.

OUR TUCSON NEIGHBORS

By Doris L. Weston

What promises to be one of the most interesting of community programs, is now under way in Tucson, Arizona. It all started with the necessity of finding work for the unemployed Indian men, and it is hoped it will grow to include the Mexicans and Yaquis. We are hoping to not only furnish possible means for food and clothing, but an opportunity for self-expression and expansion.

Work for Papago men during the months of December and January was on the decline, due to the fact that local Tucsonians do not engage Indians for lawn work during the winter months. In fact, in some cases, the women of the families were the only ones earning the daily bread. Investigations showed men burdened with rising grocery bills, real estate obligations long past due, and clothing stores carrying charge accounts of increasing amounts. The situation became acute!

Service And Friendliness

Long before F. E. R. A. Project RK3-1 commenced on February 1, 1935, the wheels of machinery were swiftly whirling—the necessary contacts being made with private individuals, city, county, and state officials, in order that the project might become a reality. Individual family histories were secured to form a basis for financial assistance, arrangements made for the loan of necessary tools and equipment, and a dozen other matters attended to, in order that the work might function properly. Finally, one bright morning at seven o'clock, twenty Papago Indians, with hopes renewed, stood ready to commence work at 425 West 25th Street. Here at last was an outlet for stored energy—the welcome opportunity of providing for their dependents. No wonder the picks and shovels, axes and mallets sang a song of their own that day, with elated man-power behind them.

The two acres allotted to the Indian Employment Bureau, facing the city on the east, and the county on the south, and situated in the most cosmopolitan section imaginable, presents a most readable history, stretching over a number of years, and including many city and Indian Service employees. Throughout the years, and in keeping with the march of events, there have been definite steps to uphold the principles of service and friendliness. On these two acres, now housing the Employment Bureau, dispensary, hotel for Indian university students, and lunch-room for Papago pupils attending city schools, the Indian men began their work.

Objects And Projects

Plans previously drawn included a complete relandscaping of the grounds, bearing in mind the following objectives, as pertain to the Indians: (1) Stimulating the desire for better homes;

- (2) Providing an incentive for community work; (3) Providing an opportunity for creative ability.

Two months have elapsed since EKS-1 first started--two very short months, during which the following have been, and are being developed:

1. Construction of an entrance stone wall of approximately 205 feet.
2. Construction of lily pool approximately 10 by 11 feet, studded with quartz gathered ten miles distant.
3. Construction of a circular driveway approximately 540 feet.

4. Construction of a double tennis court.

5. Tearing down and rebuilding a double garage.

6. Making a lawn with terraces.

7. Installing a water system for lawn.

8. Piping water into lunch-room.

9. Setting out 150 ocotillos, small chollas, sand and date palms, poplars, vines, plants, etc.

10. Starting tamarisk hedges.

11. Creation of cacti gardens with rock gardens.

12. Preparing land for a small demonstration garden.

13. Erection of a 16 by 18 summer-house for club meetings.

14. Painting the two main buildings.

Actual Accomplishment

We have received splendid cooperation from the local Welfare Board, Sells Indian Agency, San Xavier Sanitarium and Agency, Sacaton Experimental Station, Tucson City Park System, Tucson Indian Church, University of Arizona, and others. All have demonstrated their willingness to share in our undertakings--we appreciate the motive which has prompted the kindness. Special thanks are due Mr. Williams of the San Xavier Sanitarium, who has continually lent us the benefit of his years of landscape gardening. Through his efforts and cooperation, our project has been running smoothly and effectively.

We hope to eventually influence the homes outside our own four walls. To date we have accomplished the following:

1. Cleared and leveled land south, east, and west. The tin cans and other bits of rubbish were used to fill in an arroyo.

2. Worked two days with Government trucks to clean up miles of accumulated trash on Tenth Avenue. Through the cooperation of the county officials we hope to have a definite "trash hole" designated for the future.

3. Distributed circular letters to village families, appealing for cooperation in trash removal.

Clean-Up Campaign

Already the benefits of our "Clean-Up Campaign" are manifesting themselves. John Hill's home was visited last week. His front lot was as clean as a parlor floor,

(actually swept, we judged.) Blooming flowers were neatly fenced in from the roving, neighboring dogs, and young trees had been set out;--in fact, so neat were the entire grounds, one instinctively knew the windows in the house must be shining too!

A drive to Ventura Lopez' house convinced us that hours must have been spent in selecting and placing the dark rocks formed as a boundary line of the house. Across the way, Ralph Gonzales, had apparently enlisted the services of the village youngsters in clearing up broken bottles, cans, and trash which previously lay in the driveway. Juakin Lopez, it was noticed, had burned or destroyed trash about his house to such an extent that one no longer had fear of picking up nails in government tires.

Future Activities

Time has slipped away, and it is about time to request additional financial aid in carrying on our work. As a basis for future activity we hope to undertake the following:

1. Encouraging family gardens. Estimates will be made of family needs and desires and gardens made for fall crops. The County Agent has promised demonstrations wherever

needed. The space previously planned for a playground at 425 West 25th Street will be converted into a demonstration garden lot.

2. Formation of a community improvement club for better homes. Opportunity will be afforded for originality and creativeness in the presentation of plans.

3. Formation of a community club for women. The Home Demonstrator has promised her assistance whenever needed.

4. Organization of working girls' club.

5. Beautification of nearby property which will add to the enjoyment of local Papago, Mexican, and Yaqui residents.

6. Establishment of a weekly F. E. R. A. newspaper, which will not only include friendly gossip of Tom, Dick, and Harry, but which will be the means of "getting across" ideas conducive to the community program.

"A more abundant life--the individual to become the best he can--the community to become the finest and fullest expression of social life that it can be, with no one left behind,--such is the goal that grows more clear before us."

An Exhibit Of Indian Photographs. An exhibit of photographs of Indians is to be held during July at the American Museum of Natural history, in New York City. The collection, by M. Sacheri, was taken during a trip in the Southwest, through the Navajo country, San Ildefonso and Zia. The Indians as subjects of photography are dramatic and "photogenique" according to the artist. This exhibit is another evidence of the growing appreciation of Indian culture. This year art galleries in France, Massachusetts, California, Illinois, Oklahoma and New Mexico showed exhibitions of Santa Fe Indian student paintings.

PROGRAM MEMORIAL SERVICE

Cheyenne Agency, South Dakota, May 30, 1935

Invocation -----Father Joseph Jene

Address -----Luke Gilbert
Chairman, Tribal Council

Address -----Jean Sargeant
Attorney, Gettysburg,
South Dakota

Benediction -----Reverend Stuart Frazier

Taps

We are again reminded that over 12,000 Indians served in the World War by the Memorial Services which were held at the monument erected in memory of friendly chiefs and war veterans of the Cheyenne River Sioux tribe of Indians who gave their lives in behalf of the country during the World War. The Congress of the United States appropriating the money for the monument as an appreciation and acknowledgment to these departed heroes, their tribal friends and relatives.

The Indians, employees and friends marched from the school to the monument about one-quarter of a mile distance. The war veterans first, Indian chiefs, relatives of the veterans and other Indians next, boy scouts and school

pupils in the order named.

The monument was beautifully decorated with many floral offerings and the day perfect for the occasion.



ANNUAL CHECK UP AT WESTERN NAVAJO AGENCY

By F. J. Scott

Superintendent, Western Navajo Indian Agency

Now that another IECW year has drawn to a close, it might be well to take stock of our accomplishments; not alone accomplishments in the line of reservoirs constructed, trails built, wells and springs developed and other very valuable physical improvements to the lands belonging to the Indians, but accomplishments along the line of building--not dams--but proper mental attitudes towards the tasks and responsibilities we all have to deal with every day.

In northwestern Arizona, far removed from white civilization, bounded by the San Juan River, the Grand Canyon and the canyon of the Little Colorado on the north and west, is a vast empire, embracing over four million acres of desert land, now known as the Western Navajo Indian Reservation, but which is soon to become a part of the great Navajo Nation. An area within which may be found color-splashed, awe-inspiring canyons, snow-capped peaks, petrified forests, the unmistakable tracks of prehistoric animals preserved in solid rock, and the ruined adobes of an unknown people; an area that holds much of interest for the sightseer and is a fertile field for the archeologist and the anthropologist, but an area within which, on account of wind and water erosion, it is becoming increasingly more difficult for anyone to wrest a living from the soil.

On the Western Navajo Reservation live about 5,000 Navajo Indians, who for the greatest part, remain unharmed by the vices of our white civilization, but who, speaking generally and of the older people, have not heretofore been fully informed about the business customs and practices in general use in the civilized world. With the coming of ECW activities, the first opportunity many of these poor people had to obtain gainful employment in their home country, an educational program was undertaken and has been continued with an unusual degree of success. It is the achievements made along the line of building up proper mental attitudes in the minds of the Indians, towards obligations incurred by them, that this article will deal with principally.

Much has been said about the individual economic benefit brought to the Indian by ECW. We all know that physical improvements having immeasurable value have been made on reservations for the benefit of the Indian people. For instance, the many springs, reservoirs and water holes that have been developed by ECW on this desert reservation, where a nomadic people endeavor to make a living by raising sheep, goats and cattle, on what threatens to become a barren waste, have a value greater than can be expressed in mere dollars and cents, but if, in our zeal to add sorely needed physical improvements to the lands of the Indians, we have neglected to grasp our opportunity to improve the minds and bodies of the human beings we have been working with, we have missed something very important

On Western Navajo, the opportunity to bring about a proper mental attitude toward just indebtedness of all kinds was grasped, and all ECW workers were constantly urged to practice and preach the doctrine of: "Pay your just debts as soon as you are able to do so". Much credit for the success of the program is due to Mr. O. D. Stanton, Agricultural Extension Agent, and to Mr. George Bancroft, Western Navajo tribal councilman, whose splendid efforts, particularly in our program dealing with reimbursable indebtedness, were productive of good results.

The success of the program is reflected in reports of indebtedness of Indians, made by traders on the Western Navajo Reservation for the calendar year 1934, and the report of reimbursable transactions for the seven year period which ended June 30, 1934.

The reports made by Western Navajo traders for the calendar year 1934 show a total volume of business amounting to \$483,740.00 with outstanding indebtedness of \$14,728.00, or about 3 per cent of the total volume, which is a remarkably good showing. These reports indicate a liquidation of indebtedness to a point near perfection.

The consolidated report of reimbursable transactions for the whole United States for the seven year period which ended June 30, 1934, shows that, of the sixty-three reservations given reimbursable aid during the period, only two reservations have beaten the record made by Western Navajo for repayments, which is an

enviable record. During the seven year period Western Navajo received reimbursable aid amounting to \$43,433.23, and repaid a total of \$26,335.00, or approximately 60 per cent. The bulk of these repayments were made after educational work among IECW men, and others, was undertaken. In addition to the repayments shown above, as taken from the consolidated report, repayments at Western Navajo during the past six months total nearly \$10,000.00. The bulk of unpaid reimbursable accounts consist of tribal accounts covering tribal sheep-dipping vats and individual accounts not yet due.

* * * * *

VISITORS FROM ALASKA

By D. E. Thomas

Two interesting visitors to the Washington Office during recent weeks were Herbert Murchison, the Mayor, and Henry Benson, a member of the Town Council of Metlakatla, Alaska.

These two men are Indians, members of the Tsimshian Tribe, and were sent to Washington by their Town Council to present various matters affecting the welfare of their community to Commissioner Collier, Secretary Ickes, and Congressional Committees.

There are about six hundred Indians in this progressive Alaskan town, which has running water in every Indian home, electric street lights, sewers, a large salmon cannery, the largest town hall in Alaska, and a fifty-piece band or orchestra, with new, modern instruments. The Indians also own and operate a sawmill and a boatbuilding establishment. The chief source of income is the salmon industry.

Both delegates are well educated and possess the ability and good judgment necessary to present the wishes of their people in an able and convincing manner. Mayor Murchison is a middle-aged man familiar with the history and the needs of the Metlakatlans. Mr. Benson is a representative of the younger element - a big, good-looking young man with a keen intellect and a modern outlook.

The Metlakatla colony on Annette Island, Alaska, possesses a unique history. In 1856 William Duncan, a young Englishman, came to Fort Simpson, British Columbia, as a boy missionary of the Established Church of England, Missionary Society of London. After five years at Fort Simpson he founded an Indian village near there which was called Metlakatla, and converted about one thousand Indians to Christianity. He taught them self-government, to construct suitable log houses, thrift, morality, and the ways of the white men.

The community prospered. In the course of years, however, friction developed between Mr. Duncan and certain officials of the church and of the Government. This trouble began about 1880. As a result, Mr. Duncan and the Indians decided to found another home elsewhere, and finally chose Annette Islands, Alaska, as a desirable site for their new colony.

Mr. Duncan visited Washington, D. C. and interested Government officials and members of Congress in this work among the Indians and their desire to migrate to Alaska. By Act of Congress, approved March 3, 1891, Annette Islands were set apart as a reservation for the use of the Metlakatla Indians and such other Alaska natives as might join them.

The colony has prospered. It is a self-governing community, operating under Rules and Regulations prescribed by the Secretary of the Interior, January 28, 1915, with a Town Council and town officials elected by popular vote.

The Office of Indian Affairs conducts a school at Metlakatla which is its largest day school in Alaska. The salmon cannery is leased to a commercial operator under a contract which assures a large share of the profits to the Indians for community welfare and improvements. During the last few years this has approximated \$40,000 a year. People who visit Metlakatla for the first time invariably express surprise at the advance in civilization which has been made for these Indians in a comparatively short period of time.

The Natives of Alaska have retained, though in modified form, the essentials of the arts and crafts of their forefathers. In Southeastern Alaska the men, through expressive carvings, sometimes bold, sometimes delicate, in wood, slate and bone, testify to a sensitive interpretation of the mythology of the Tlingits and Haidas, rich in totemic symbolism.

Baskets are likewise produced by many Eskimo villages. But the Eskimos are better represented in the art field by carvings in ivory, executed with fidelity to a style set centuries ago by a cultural era now passed, a style often compared with the impressionistic, palaeolithic drawings of the caves of Southern France.

NON-RESERVATION INDIAN VOCATIONAL SCHOOLS

A general statement of approved policy relating to Indian secondary schools is given below and following it is a statement relative particularly to Haskell Institute. This has been prepared for the guidance of the Institute itself and for the information of jurisdiction Superintendents who are interested in sending students to Haskell and other non-Reservation schools. It covers the scope of work to be undertaken by the Institute, defines entrance requirements, the types of students who may attend, and the territories from which they may come. The details of the Haskell program are being worked out by the local staff in terms of this approved policy and definition. Somewhat similar definitions have been prepared for other non-Reservation boarding schools and will be reproduced in INDIANS AT WORK at a later date. A.C.M.

General Statement of Policy Relating to Indian Secondary Schools

This statement of policy relating to Indian secondary schools, together with a definition of the aims, admission requirements and general training courses, has been formulated in accordance with the Commissioner's request that Indian schools be made more serviceable to Indian community and reservation life.

Indian Secondary Schools

The object of Indian secondary schools is to offer training in occupations requiring specific skills which will be of use to Indian boys and girls in making a living, especially on their own reservations or in Indian villages or communities; to provide them with information and activities which will equip them for homemaking and for civic and social life; and to help them to appreciate and perpetuate those elements of Indian culture which hold real values for the present and future generations.

The non-reservation boarding school has been established to provide this type of training for Indian boys and girls for whom such courses are not available in day or public schools near their homes.

College Preparatory Work

Students finishing the work offered in Indian secondary schools will be eligible to entrance in many colleges. For those who plan to attend colleges or technical schools which require subjects not offered in Indian schools, opportunity can be made to attend public high schools near their homes or, if necessary, near the boarding school in which they are in residence.

HASKELL INSTITUTE

1. Haskell Institute is a vocational training school for Indian youth of one-fourth or more Indian blood, who have completed eight grades, or the equivalent, or who have the maturity and the ability to profit by the courses offered.

2. This training should prepare students: (1) to use more efficiently the economic resources of their home, village, or reservation in making a living and to be better homemakers, neighbors and citizens; (2) to work for wages in certain jobs on or off the reservation; (3) to enter apprenticeship in certain trades; (4) to pursue further study in higher technical or trade schools.

3. Admission. Without special permission from the Indian Office students will be admitted only from the central states (listed below) and from Cherokee, North Carolina. They must be under 21 years of age when enrolled (see exceptions under "5 - Special Courses").

From among those qualified as defined in "1" preference will be given to orphans and to young people from broken and unfit homes if they reside in districts where there are no social agencies equipped to make necessary adjustments for them in their home communities. Poverty in the home will be considered sufficient reason for admission only when evidence is submitted to show that there are no resources from which the distressed home may obtain relief. Nor will students be admitted who can be furnished with adequate education near their homes. Other things being equal, preference will be given to students best qualified to profit by the instruction offered. Applicants who have been adjudged by competent authority to be feeble-minded or delinquent will not be accepted.

4. General Training Course. The regular period of training will cover four years, the first two consisting of general education, with approximately one-half the time given to exploratory courses in industrial work and home skills. The last two years will concentrate on specific practical skills with their related technical subjects. Courses will be offered in trades and industries; in homemaking, including foods, clothing, child care and home nursing; in trade dressmaking; in trade cookery; in arts and crafts; in commercial work; and in Indian community work. Appropriate courses in the related physical sciences, in history, in English, in the social sciences and in health and hygiene will be offered throughout. All training should be supplemented by community and reservation projects in mechanical and homemaking skills.

5. Special Courses.

1. COMMERCIAL. Courses will be offered in commercial work

which will require three years specialization, consisting of the last two of the regular course, plus one additional year.

2. SHORT TIME UNIT AND INTENSIVE COURSES will be offered in homemaking, agriculture, trade and industry to improve the occupational skills of advanced students and mature persons in this area who show they can profit by such instruction.

3. INDIAN COMMUNITY WORK. A one year course in general social and civic studies and in community activities is planned for selected students who have completed four years at Haskell, or its equivalent elsewhere, and who show special ability and aptitude for the work. This will provide instruction in Indian lore and tribal custom, anthropology, tribal organization, cooperative marketing, civic activities, etc., including practical projects in nearby communities and reservations. This course is not designed to prepare for specific gainful employment or to improve vocational skills. Its primary purpose is to supplement general education and vocational training in order to fit Indian youth to be more useful citizens in Indian communities.

Montana (except Flathead)
North Dakota
South Dakota
Minnesota
Wisconsin
Wyoming

Nebraska
Iowa
North Carolina
Michigan
Kansas
Oklahoma

* * * * *

INDIAN GUIDE ASSOCIATION

From the Lac du Flambeau Agency, Ashland, Wisconsin, it is learned that an Indian Guide Association has been formed in that region. The Indian Guide Association is a unique venture and appears to have the possibilities of being successful.

In April the Town Board met and during the meeting appropriated \$500 to assist in the expense of operating an information bureau and guide headquarters. A building formerly used as a post office was also donated to the guides to be used as guides' headquarters and information bureau. The result was, as stated, such an organization as would "get the full support of the entire community and that they personally would assist in seeing that others were informed of the efforts being made by our Indian people in promoting the welfare of the community."

4-H CLUB WORK AMONG INDIAN BOYS AND GIRLS

By A. C. Cooley,

Director of Extension and Industry.

At a regional extension conference workers were discussing the value of 4-H club work among Indian boys and girls. Unanimously it was agreed that such work provides early training in improved and beneficial rural practices, which the boys and girls will carry over as they become adults, and shoulder greater responsibilities. One worker listened carefully. So far no one had brought out the point of what seemed to him one of its chief advantages. He took the floor.

"I agree with all that has been said," he stated. "4-H club work among Indian boys and girls today teaches them practices which they will more fully utilize as the rural men and women of tomorrow. But in the Indian Service it has a value which it does not always have in white extension work. That is, through the Indian boys and girls we can get the parents to adopt certain practices readily, which they would otherwise look upon with hesitancy and be very slow in accepting. For instance, as a simple example, on our reservation the Indians were following the practice of planting tomato seeds rather late in the spring. Our growing season would not permit maturity by following this practice, and the result was that in the fall the Indians had many bushels of green tomatoes, but very few ripe ones. Through our 4-H clubs we advocated the practice of planting seeds in cold frames rather early in the spring, and transplanting the plants about the same time that the seeds were ordinarily planted. The result was that the tomatoes ripened. This practice had been rejected as only another new idea by the adult Indians, but when they saw the ripe tomatoes their children grow in their 4-H gardens, and compared them with the bushels of green tomatoes in their own gardens, which would never ripen, they were convinced of the value of this practice. The following year found them following the practice which their boys and girls had initiated."

4-H club work among Indian boys and girls is carried in cooperation with the 4-H club work of the State Agricultural Colleges and Extension Services. The projects are standard, the same as those for white boys and girls, and are sponsored on the various reservations by the employees of the Extension Division, in cooperation with the employees of other Divisions and the Superintendents. The Indian boys and girls respond very well to this activity, and efforts are made to have boys and girls who have carried such work for a number of years, act as local leaders for the clubs of the younger Indians. Special efforts are made to have leaders properly trained, and during the past year sixty-three training meetings were held for the Indian local leaders, at which 445 were in attendance.

Gardening is usually the most popular project, and plays an important role in the reservation garden programs. The boys and girls are usually almost equally represented in this project, only slightly more boys than girls being enrolled. The number of girls carrying this project is steadily increasing, however, and their completions usually average higher than those of the boys. Sewing and clothing clubs usually rank second in choice, the membership being girls exclusively. Projects devoted almost exclusively to boys are dairy cattle, sheep, and swine. Poultry is of about equal interest to boys and girls, which is also true of the clubs, which have as their object the teaching and preserving of native arts and crafts practices. Canning projects are usually attractive to the girls, who comprise almost the entire membership.

In tabulating the results of 4-H club work among the white boys and girls, the Department of Agriculture published statistics covering such work in 1933, showing that 72 per cent of the boys and girls enrolled completed their projects. For the past three years completions in Indian club work have averaged slightly higher, showing as follows:

1932 - - - -	74.16%
1933 - - - -	74.02%
1934 - - - -	72.91%

The slightly lower completions during the past two years are directly attributable to drought conditions, and the fact that completions held up as well as they did is an indication of the earnest effort which the Indian boys and girls are putting forth.

The 4-H club work does not consist entirely of work. In order for such an activity to be successful, there must be play as well as work activities. Achievement Days and Club Encampments are looked forward to as recreation by the members, and in 1934 there were 129 such events held, with a total attendance of 9,992 boys and girls.

Indian 4-H club products are exhibited in many sections in direct competition with the white boys and girls, and during the past year 299 counties, and 33 state prizes were won by them. The members are often taken to the club encampments at the State Agricultural Colleges, and the benefit received by the Indians from their association with rural boys and girls from the sections in which the reservations are located is of untold value to them.

The following statistics show the number of members for the past three years. Considering the unfavorable climatic conditions which have existed, it is felt that the progress which this work has made is very satisfactory:

	<u>1932</u>	<u>1933</u>	<u>1934</u>
Enrollment:	3871	4375	4290
Completion	2871	3195	3128

During 1934 there were 294 clubs in active operation.

It is estimated that there are over 22,000 Indian boys and girls of club age on the various reservations, but due to the limited staff of the Extension Division, the benefits of this activity have not yet been brought to them. It is hoped that funds will be made available in the future so that this work can be extended, and the practices which approximately sixteen per cent of the boys and girls are now being taught will become available to the others.



4-H Club Members Bedding
Down Sweet Potatoes.
Five Civilized Tribes.

4-H Canning Club Demon-
stration At Isleta.
Southern Pueblos Agency.



UGLALA MAY DAY FESTIVAL, PINE RIDGE



MAY DAY FESTIVAL AT OGLALA

Two hundred gallons of beef stew, four crates of hard boiled eggs, sixty gallons of loganberry sauce, four beeves - these were the ingredients that made up the gargantuan feast for 1,300 Oglala Sioux who gathered recently at the Community High School at Pine Ridge to celebrate their fourth annual May festival.

The festival opened on Thursday night, with a pageant, Mother-goose's May Day, under the direction of Mrs. Whirlwind Horse. Friday a field meet was held; the greased pig was captured, the fat men had their race, the husbands were called. On Friday night the girls' Glee Club of Oglala School gave a musical program. Songs were sung by the smaller children.

Saturday was given over to old Indian plays, games, and dances. These included shooting at a target while going at full gallop on horse-back, races, Indian baseball, and a mock marriage after the old Indian custom. Contests were held in the Omaha and other Indian dances. The old Indians themselves judged the dancing and decided on the best Indian costumes and moccasins worn by the men and women.

Exhibits of work from all the Government day schools, and from all departments of the Oglala Community Schools were on display throughout the meet. These were displayed in the classrooms and laboratories of the Industrial and Fine Arts Building. Beautiful and significant examples of Indian art were exhibited, and many practical and beautiful objects made by Indian boys and girls were on view in all departments.

This meet, which is social and recreational as well as educational, is the outstanding event of the school year. Weeks before the meet is to take place notices are sent to all parts of the reservation. Everyone is invited. All schools, public and Indian, are eligible to compete in the events. Dinner is served on the school grounds to every Indian who comes.

Indians from all parts of the reservation attended the festival, camping at the rodeo grounds or in other suitable places. Around the athletic field many families who expected to participate in the games and dances set up small decorated tipis for their own use during the day time. Though the programs officially ended on Saturday after the noon-day dinner, the Indians remained until dusk, dancing and amusing themselves.

GRASS MOUNTAIN INDIAN DANCE HALL

By George Decory

St. Francis, South Dakota

How it came to be called Grass Mountain, some years ago the people who lived in that location erected a hall by themselves. The hall was not as large as the present hall. Some of the Indian dancers did not have feathers to decorate themselves as generally the custom at all times. Therefore some of them got tall hill grass similar to Sudan grass and used that to decorate themselves instead of feathers. From that time on the location is called Grass Mountain Camp or the Grass Mountain Hall. The original name is Ring Thunder Camp or Ring Thunder Dance Hall, but one hears that name mentioned very seldom.

The present hall is built of sawed pine logs from timber reserve cut by the Indians living there and had a mill saw it into five inches thick and most of the logs measuring Eighteen to Nineteen feet long. It took seventy-six logs for the walls. They also had some sheeting boards sawed and enough demantion lumber for the roof.

The Indians did this by themselves, they paid the miller by collection. They had Mr. George Decory, and Indian carpenter of St. Francis to build the hall with only one Indian man as helper. Mr. Amos Goes Among and Mr. Decory built this hall at the amount of Sixty Dollars besides boarding himself and cooking for himself. They paid Mr. Decory by the collection to that amount.

The dance hall is sixty feet long and thirty feet wide by seven feet high. The rafters are odd numbers nineteen feet long; it has two posts twenty feet inside with braces to the rafters.

It has a cupola of eighteen feet long by three feet high and 6-1/2 windows. It has a very fine ventilation.

* * * *

The Grass Mountain Dance Hall is situated in a beautiful canyon, surrounded by low hills sparsely covered with pines. The Whiteriver winds around close to the hall and many trees and wild berry bushes are growing plentifully.

The hall is a community house for the Indians of Grass Mountain. All meetings in regard to the Indian Reorganization Act were held here for discussion. The Rosebud tribal council hold their meetings frequently in this hall.

The Farm Chapter holds their annual picnic at this place. The picnic grounds adjoining the hall are picturesque and people from miles around come to the celebration, the crowd usually being from 300 to 500 people present.

The springtime Chief Day Celebration is held here and all child's pictures are hung upon the wall with decorations. The deceased Chiefs recognized this year were Red Cloud, Sitting Bull, Spotted Tail, Iron Shell, Two Strike and Hollow Horn Bear. The living chiefs given distinction were Holy Man, Eugene Little, Bull Man, Bear Dog, White Horse, Ring Bull and High Bald Eagle. All named are past seventy years of age, are trustworthy and excellent leaders.

There is a public school about two miles from the hall. The teachers always cooperate in any way possible. The Women's Auxiliary organization hold their monthly meetings at this place.

Community recreation meetings are held with native games played as Ice Snake contests and shinny games, base ball and other competitive games, with everyone in community taking part, including all ages. The Ice Snakes are made of ribs with feathers and are played both on ice or smooth ground. The shinny sticks made of ash wood and the ball used is of buckskin covering. Native dances are very popular and costumes worn to these dances are remarkable.

The food for community meetings are furnished by the individual families. The community members are very cooperative and they practice a courageous and practical spirit. Every Indian living close to the hall is influenced by contentment and a desire to be loyal and helpful to each other.

* * * * *

BLACKBIRD (KO WAH LA MANI)

Once there was a fox who lived up in the hills. He said, "I want to go down to the river and visit. There live the blackbirds." One blackbird had gone to every house. He told all the birds to come down to the river and dance. In the morning all went to the dance. The fox heard the songs. He went where the birds were dancing. The blackbirds were red on the shoulders. He wanted to be red on the shoulders also. He asked the birds to make his shoulders red by cutting them. This they did and his blood made his shoulders a bright red. The birds then told the fox to dance hard upon the ice so that it would break. When the ice broke the fox fell into the water. He said, "Ah yah ah, Ah yah ah." He was in the water a long time. He was almost drowned. At last he caught on a willow and pulled himself out. He said, "I wish I could catch those blackbirds and eat them." Then he went to his Grandmother's and lay outside the door. All the water ran out of him and then he died. Adelido Simbola, 10 years, Picuris Boy.

DIARY OF A SUPERINTENDENT

12-22-27: Office 8 A.M. Went out in country in cutter. Home 1:15 P.M. Went to Rolla in afternoon. Had phone call from Mr. _____ of Dun Seith and went there from Rolla in car. Straightened out booze tangle, and then went to day school. Several of the business men in town and minister asked me to quiet them. Mr. _____ brought me home at 11:15 P.M.

12-23-27: Office 8 A.M. Indian Day. In office most of day and went to office in evening for about two hours. Home 9 P.M.

12-24-27: Office 8 A.M. Went to Rolla at 9 A.M. Back 11 P.M. Talked to Judge Bateson about Mary _____, who had stolen several articles from Lorenz' store in Rolla. Talked to Lorenz Brothers. In office all afternoon. Home 5 P.M. Had to take George over to hospital in evening for treatment. Went to office for an hour. Lost Laddie, our German police dog. Went out to hunt for him.

12-25-27: Christmas day. Went out to look for Laddie for about an hour. Went over to Mr. Frederick's. Miss Funk called in evening. Laddie came home about 6 P.M.

12-26-27: Christmas holiday. Went to office for a short time in A.M. Took family in cutter. James rode his horse--and went to home of old Mr. Thomas, who had been having trouble with his son. His wife was sick in bed, and her sister and sister's husband are going to live with them. Dr. and Mrs. Hughes called after we returned. Went to office to attend to mail. Home 8 P.M.

12-27-27: Office 8 A.M. Received telegram that John R. Wilkie had died at Phoenix, Arizona. Insanity Board phoned asking me to go to Rolla at once to be present at examination of Mary _____. She was found to be sane, and will be sent to penitentiary for theft of goods at Lorenz' and for vagrancy and perjury. Home for dinner at 12:45. Office 1:10 P.M. Fred _____ came in to complain about horse and cutter that was stolen from in front of the Mercantile Saturday night. Sent for several suspects. Home 5-15 P.M. Office 5:40 P.M. to talk with a young fellow that was brought in. Copper Penny went in to meet two boys that came home from Fort Totten. It is believed that the Thomas boy brought in is the guilty party. Went to Rolla to get Mr. Stormon. Had a meeting at my office--several were present. Took Mr. Stormon home. Home 10:20 P.M.

1-1-28: New Year's Day. Went to office for a while in morning to attend to work that has been left undone the past few days while getting robbery atraightened out. Took family out in cutter, and James

rode his horse, out to home of Mr. Thomas. Found him more comfortable than he was a week ago. His wife's sister and husband had moved in and were doing the work. Home 2:15 P.M. Mr. Koshnick came out with St. Arneaud and we went to his home to get commissary things. He had them buried in the snow a quarter of a mile from his home, and a dog had dug up some of the salt pork. Everything was located, except about twenty pounds of sugar. Mrs. St. Arneaud had boiled the sugar and added mapeline and made a syrup. She turned over about two pounds, or one quart of the syrup. Will try and locate the rest.

1-2-28: Holiday. Interviewed several Indians at home. In afternoon went over to Frederick's and Welch's for a while. In evening went to office to attend to mail. Received a letter from the Office saying there was a hundred dollar increase for me. Home 8:30 P.M.

1-3-28: Office 8 A.M. John Wilkie's body arrived from Arizona last night--funeral morning. His wife was former clerk in office. Mr. Hoyle and Miss Bunk went over to church. Went to Rolla to talk to prisoners. Mr. Koshnick was not home. Went to see Judge Bateson. Went to station to get Miss Johnson. Home 6:30 P.M. Went to office for nearly two hours in evening.

1-5-28: Went into Rolla on horseback with James to show him the back road. Home 9:30 P.M. Went out in country in cutter to visit home of Clara _____, Joe _____, and others. Home 11:30 A.M. Office in afternoon giving dictation. Dr. G_____ and B_____ called at office--G_____ wanted me to drop charges against him. Had to tell him it was entirely out of my hands, and had been placed before Federal Government. Went into town with them to take notes and to do other office business at bank. Came home with Mr. Welsh. Mr. _____ was at home when I got there. He had _____ arrested on drunkenness charge--brought in small amount of evidence. Mr. Shenandoah stayed for supper and office at evening with me. Home 8:30 P.M. John Vondal called to sign a Deputy Sheriff statement.

1-7-28: Went to Dun Seith in morning and fixed licensing system. John Brunnel called before I left to put in a complaint against a county official in connection with his daughter. Home 1 P.M. In office until 4:45, when Mr. Frederick and I went into Rolla to see Judge Bateson. Home 6:45 P.M. Office 7:10 P.M. No mail from Washington for four days. Home 7:30 P.M. Mr. Frederick and I went to St. Michael's to home of Joe _____, policeman. He took us in his sleigh to the extreme northwest corner of reservation (14 miles) in search of Martel and his companions. They were in hiding and could not be located. Felt sick on road. Had cup of coffee at Joe's on return. Home 2: A.M.

1-8-28: Sunday. Stayed in bed until 10 A.M. Doctor Hughes came in to see me, and said I had better stay in bed for another day.

Severe cough. Took cold last night. Pat Thomas, prisoner, called to ask if he could go search for cutter that he had lost belonging to Fred _____.

1-9-28: Did not stay in bed as doctor advised. Went to office at 9 A.M. Cough not improved. Went over to woodpile where prisoners were cutting wood. John _____ and I went over to flour-mill by Bel Court Mercantile and examined engine. It is cracked in three places. Brother of prisoner came while we were there to ask if his brother could be released. He will have to finish week. Mr. Hammet phoned from Fort Totten saying he was sending a girl, Clara Dubois, to the hospital here. Obstetrical case. In office all afternoon. Went to office in evening for an hour to attend to mail.

1-11-28: Office 8 A.M. Took Miss Roessler into Rolla. Went to see Judge Bateson and Mr. Peterson. Home 12:45. Office 1:10 P.M. Went to Dun Seith in afternoon--took Mr. Frederick and John Frederick. Visited day school and Indian homes at the northwest corner of reservation. Took guns with us, and Mr. Frederick got five and I got five rabbits. Home 7:30 P.M. Stopped for mail bag on way home, so did not go to the office this evening. Still coughing pretty hard.

1-12-28: Office 7:45 A.M. Went to Fish Lake to see how the ice is with Mr. Welsh in cutter. Went over to woodpile where prisoners are working. Had Donald's pony shod. Home for dinner 12:15. In office during afternoon. Went to office for an hour in evening.

1-13-28: Indian Day. Very busy in office all day. Went to office in evening to attend to mail. Went over to Dr. Hughes in evening to listen to fight over radio from New York. Home 11 P.M.

1-14-28: Office 8 A.M. In office all day, but not very busy, except Indian Court in afternoon. It started to snow yesterday and wind came up and drifted, twelve degrees below zero, but very cold and wind was blowing. Not many Indians came. Home 5 P.M. Pat Thomas, prisoner, came to ask if he could go home to get clean clothes and come back in morning. Sewed leather loops on James' sheepskin. Mr. Welsh called. Went to office with him at 6:45 P.M. Home 8 P.M. Lights were out, so worked on them until 9:20 P.M.

1-16-28: Office 8 A.M. Went to Rolla this morning, and got liberty bonds belonging to several Indians. Home 12:30. Dictated a letter to Commissioner concerning the advisability of starting a dairy herd at agency. Went to Fish Lake to see how they are getting along with the cutting of ice. Came home at 4 P.M. for letters. Home for supper 5:30 P.M. Young fellow called on Delia Brunnel case. Went to office at 6:30 and took young fellow into to see Mr. Stroman. Stopped at office to open mail. Home 9:25 P.M.

1-29-28: Office 7:45 A.M. James studied in office today. Too stormy to go to school. Went over to flour-mill in morning and afternoon. Helped start engine. In office until 7 P.M. last night talking to John Brannel. Home tonight 6 P.M. Went to office in evening for over an hour. Wind blew terribly all day. Wrote three letters home.

1-20-28: Office 7:50 A.M. In office all morning. Sheriff _____ called, and talked to him more than two hours. Told him in November I would send in report if he didn't settle down to business. In office during afternoon. Eight Indians came to office and asked to have meeting at four o'clock.--Wanted to discuss old claims, and so forth. Left office 7:45 P.M. Home for supper at 8 P.M. Went over to see Miss Funk and show her article in paper about Any-Nah-Fung's arrest.

1-29-28: Sunday. Home most of the day. Sallie _____ is having considerable trouble with the family of Rosanna _____, his bride--sent Alice and Albert to see me about it. John Frederick called to say that Louis _____ and his wife were drunk last night. Sent Mr. Frederick and Frank Long to get them, but they found them sober. Went over to Mr. Frederick's in evening and stayed for an hour.

* * * * *

RENO HOT SPRINGS

There are several miniature geysers near Reno, Nevada, known as the Reno Hot Springs. Pete Snapp, a Paiute Indian of the Fort McDermitt Indian Reservation, Nevada, gave Judge Anderson the Indian version of the origination of these hot springs, which story has been authenticated by the undersigned from Pete, and follows:

"Ages ago the Coyote and Lizard were bitter rivals in everything and in their last encounter Coyote bested Lizard, causing the latter to run into a deep rock crevice where the hot springs are now situated. Coyote dared Lizard to come out and finish the fight, but Lizard knowing he could not stand the physical encounter with his more rugged rival, remained in the crevice. Coyote, shrewd and cunning as he is, was flabbergasted in his numerous attempts to oust Lizard from between the rocks. Finally, however, Coyote solved the situation by the old smoking-out method. Building a good hot fire Coyote began throwing burning brands down into Lizard's hideout. Luckily for Lizard, however, there happened to be spring water nearby and fast as Coyote threw the flaming brands down upon him he dashed cold water on them, causing a hissing rumbling sound."

According to Pete these two ancient enemies are still at it, and if anyone is interested enough he can even today see the columns of steam rising from the contact of live coals and water, and if you should stand over one of these crevices you can hear the sizzling rumble of water which the valiant Lizard is still dashing over the brands as energetically as he did eons ago. Thomas R. Wasson.

DRAMA IN THE LIFE OF INDIAN FIELD NURSES

Every month there come into the Office of Indian Affairs printed reports from the field nurses. Behind the statistics of these reports are heart-stirring tales of courage. This valiant army of men and women, - the field nurses and health authorities of the Indian Service - go forth into remote outposts and carry on courageous work in the face of tremendous obstacles, all in the daily round of duty.

This narrative diary of one New Mexican field nurse, who visited sheep camps, cared for new-born babies, attended a Medicine Dance, witnessed the tragedy of the death of a child because of the superstition of its parents, all in the routine of the week's work, attests the tireless energy and courage necessary to carry on this work.

April 1-16: Visited sheep camps on south of reservation. Colds, Caries, Conjunctivitis, Dressing of minor injuries and impetigo, and chronics cover most of the cases found and cared for.

April 8-13: Two newborns and their mothers who live 15 miles from Dulce required a large portion of my time. The muddy roads are very deterrent to the conserving of time and energy. Have been unable to reach a few follow-up tubercular cases for quite some time on account of road conditions. A Medicine Dance was given this week and practically the whole tribe attended, consequently I was able to see most of the cases.

Entered a pre-school child with tubercular meningitis. The case seemed hopeless on my first visit. Some improvement was apparent, however, under doctor's care. On the third day after the doctor was called he was discharged and the Medicine Man employed. The child, of course, died. Other visits as usual. Child welfare and chronics.

April 13-20: Usual routine visits.

April 22-27: Visited as many cases as possible in an effort to have them avail themselves of the services of the Specialist, Dr. Johnson. Several came in, but none would submit to operations - the removal of pterygiums (this condition

is prevalent here) tonsillectomies, and so forth. Among school children there were 48 refractions and five tonsillectomies.

Measles and chickenpox have subsided, thus allowing the lift of quarantine.

Tuberculosis is the great scourge of the Indian peoples. Field nurses and health authorities in the Indian Service must fight daily to combat this enemy. In 1925 the death rate from tuberculosis among the Indian nations was seven times as great as that among the general population. One field nurse, who collected health information on tuberculosis in her district, found that: out of 312 families living in one single district, 71 had tuberculosis. A total of 149 individuals had the disease, and 20 of these in all probability would not live out the year. Out of a total of 459 patients examined at the medical survey clinic from that district, 151 were advised to have their lungs x-rayed. Only seven availed themselves of this advice. She further discovered that out of 42 deaths caused by tuberculosis, 20 were children under five, 15 were adults, and seven children five to 18 years. This enterprising nurse strove to awaken the Indians to the necessity of medical attention, in regard to tubercular infection. "What are the Indian People going to do about this?" she asks. "The Government furnishes Doctors, Nurses, Hospitals, good food, good care, and plenty of medicine. All you have to do is rest, sleep and eat to get well. It takes a long time, but you have all the time you need, if you start early enough. Think it over, but do not wait too long."

An enterprising Oklahoma Nurse sends in this report:

"Arrangements were made with Dr. _____ of the Shawnee Sanatorium for a tubercular clinic to be held. Four patients were given complete examinations with chest X-rays. A Kickapoo Indian man suffering from pulmonary tuberculosis and two Kickapoo school girls, both having tuberculosis, were given special attention. The girls have already been admitted to the Sanatorium.

Three Shawnee Indians were taken to Lain-Roland, Dermatologist, Oklahoma City, for examination. One, a leader of the tribe, was found to have cancer of the lower lip. However it is not advanced and can be cured if treatment is followed as directed. This the patient promised to do."

A dramatic record which tells of driving through rain, sleet and mud to a remote outpost to get a little boy ill with appendicitis to the hospital comes from Oklahoma. Since there are no field nurses in the Five Civilized Tribes, the work in this case was done by Thomas Roach, field clerk, a full-blooded Choctaw Indian. He writes:

"Mr. McMillan called me at 6 P.M. Saturday stating there was an Indian boy named Redbird Baker living at Texanna, Oklahoma, who was in bad physical condition, having appendicitis. I immediately

called Mr. Wadello, a druggist at Texanna, asking him for information as to the boy's condition and he said the boy was in bad shape and should be taken to the hospital at once in order to save his life. Then I called Mr. Farver, an employee of this office who has charge of supplies and asked him for some blankets and a comfort which he let me have.

"At 7 P.M. I left for Chectoh, driving four miles east of there, where I put chains on my car and drove about 12 miles due south to Texanna, through the mud. A lot of places I would go so far, then the car could not go any further. Then I would back the car out 50 to 100 yards and get in another rut; but I would finally make it through. I arrived at Texanna at 11 P.M., loaded the boy in my car and started to Claremore. I had the same trouble with the car and it was so foggy you could hardly see 10 feet ahead. I finally made it to the Claremore Hospital, arriving there at 4:30 A.M. It took me nine and a half hours to make the trip of 146 miles.

"Taking the boy into the hospital, I parked the car there. When I went back to it after awhile the wheels had locked (it was raining and sleeting) and I had to get some hot water and pour it on to make it move. I remained at Claremore, getting a room and catching up on my sleep until about 4 P.M. Sunday, then returning to Muskogee, I reached here about 6 P.M.

The work carried on by field nurses in the Indian service includes group health education; instruction is given Indians in home nursing, nutrition, and there are child welfare conferences. A narrative report from a field nurse in the Sia Pueblo shows the fine spirit of the Indian field nursing service:

"There was little acute illness between April and May except for the German Measles epidemic which continued during the first week in both the Jemez and Sia pueblos, but diminished toward the middle of the month and is now apparently over.

In the last report I spoke of equipping the local Indian midwife with delivery supplies. She has been back twice for an overhauling of her box of supplies. I intend next to ask her to let me go with her sometime to watch a delivery. I also would like to have her notify me immediately following a delivery in order to make sure the mother and baby are doing well, and I think it will be possible to have her do this if I tell her that I want to know in order to make out the birth certificate. This would avoid the risk of offending her or encroaching on what she probably considers her private business."

INDIAN WOMEN PREPARING BULRUSH MATS

By Sister M. Inez Hilger

Bulrush mats are still made by women on the Red Lake Reservation of Minnesota. In old days, these mats served as tables. A mat was laid on the ground, the food was placed on it, and all the family squatted about it.

Bulrushes from which these mats were made are found along the edge of most lakes but the ones best suited for mats are those found along the shores of the small lakes; the ones on Red Lake and the larger lakes are very brittle, our informant said. The rushes are pulled up from their soft and muddy beds, tied in bunches and then boiled until the green color has completely disappeared. After this they are spread out in the sun to bleach. To insure thorough bleaching on all sides they are turned over several times during the day. Dew yellows the bleaching reeds; hence they are taken in each day at sunset. Bleaching may require six or seven days. If colored rushes are desired in working out a design in the mats, some reeds are dyed. Today commercial dyes are used. Informants who while still young girls, had assisted their mothers in making rush mats, said their mothers used the bark of the alder tree to make dye of mahogany color; the root of the blood-root, to make red dye; and black muck to make black color. The material used to make the dye was boiled in water which was later strained off. The reeds were then boiled in the colored water. In making mats the women use the rushes for woof and basswood fibers for warp. The designs are woven from patterns which are "in the head of the weavers," as all informants agreed. While weaving mats the women squirt mouthfuls of water on the rushes to keep them pliable.

INDIAN BOY SCOUTS

The Office of Indian Affairs has received news from the various Indian Scout Troops that no fewer than 300 boys are expected for the Boy Scout Jamboree at Washington, to take place in August. From a statement made by Commissioner Collier it has been revealed that the Indian Scouts in recent years have increased more rapidly than have the white boys. There are now 4,000 Indian boys in troops composed entirely of Indian boys, and 3,000 Indian boys in troops with white boys.

There are now 162 Scout units composed entirely of Indian boys which reach from the Eskimos around Nome, Alaska, to the Seminoles on the southern tip of Florida. At least 60 percent of the Choctaw boys on the reservation in Mississippi are organized as active scouts. Fort Sill, Oklahoma, not only has a splendid organization of boy scouts, but they have organized one of the first Cub Packs of boys 9, 10 and 11. Teachers and Indian employees serve as Dads and Mothers to the little fellows.

The troop at Riverside is a mounted troop and is one of the most popular organizations in Oklahoma. They ride at circuses and round-ups. They are not only great riders but great scouts. Chilocco has a log cabin camp with hogans, council house, and everything built by the scouts and has a 10,000 acre Scout reservation.

A remarkably interesting troop is the troop at the Euchee School. This is a new troop whose scoutmaster, Mr. Shepard, is a Sioux from South Dakota. The first Sea Scoutship among Indian boys has recently been organized. This is for older boys and teaches the use of boats and the traditions of the sea.

Indian boys have risen to the highest ranks of scoutship. There are a number of Eagle scouts at Sequoia, St. Thomas School, Cherokee, North Carolina, Iroquois, New York, and other places. They have excelled in handicraft in the jamborees and circuses in which they have participated.

One of the hard jobs Indian boys have is to find enough money with which to pay their registration fees. One troop in Arizona hiked twelve miles across the mountain, gathered pinion nuts and sent them to New York to sell. Another Arizona troop had an old fashioned Indian rabbit hunt and gathered in almost one hundred rabbits which they sold at twenty-five cents each.

In every Indian scout organization eager preparations are being made to send delegates to the Washington Jamboree.



Little Forks Bridge, Consolidated Chippewa Reservation, Minnesota

WHY THE INDIAN REORGANIZATION ACT WAS REJECTED BY A NUMBER OF TRIBES

In looking over the results of the elections in a retrospective manner, it is believed that an explanation for the number of tribes which voted themselves out may be found in a brief study and review of the legislation and its course. With the original Wheeler-Howard Bill the Indian Office held ten regional conferences throughout the United States where delegates from all the tribes were invited and attended to hear the explanations, discussions, etc., of this bill. These conferences brought forth numerous objections to the bill as introduced and as a consequence a new bill was offered which was given a new legislative number and when finally enacted was known as the Indian Reorganization Act.

This Act authorized an expenditure of \$250,000 for the expenses of organizing tribes, etc., but unfortunately this money was not appropriated until nearly eleven months after the act became a law. In the absence of such appropriation, area leaders and superintendents were encouraged to carry on an educational campaign to inform the Indians of the changed legislation. Without in any way reflecting upon these employees, it is quite apparent from the statements and objections which have been presented to the Indian Office from time to time against the Indian Reorganization Act, that this method was not effective and that many of the Indians went to the polls still holding in their minds the original Wheeler Howard Bill, with those features to which they had objected. It has been found that attorneys and others were sent by opponents of this measure to visit certain reservations and to discuss and emphasize controversial features of the Act which appeared in the original Wheeler-Howard Bill but did not exist in the present law. At certain places there was a deliberate campaign to mislead the Indians as to the context of the actual legislation. Even with specific language in the act safeguarding their claims, some Indians thought that it impaired their rights to proceed under their jurisdictional suits. Other Indians thought that they would be required to surrender their allotments, which would be placed in a communal status. Some tribes feared that self-government would be forced upon them. The Navajo vote was largely controlled by the untrue statement, spread by word of mouth in the Navajo language, that upon the acceptance of the Act, immediately the sheep and goats of the tribe would be taken away.

It is unfortunate that through the lack of appropriations the Indian Service was not in a position to adequately meet this sort of adverse campaigning and to counteract the misinformation thus deliberately spread. Even more unfortunate is the fact that no provision exists whereby those tribes which have voted to exclude themselves may be given a further opportunity to vote to accept this Act.

Many interesting sidelights were brought out during the course of these elections; for instance, at some jurisdictions Indian women for the first time were given the opportunity to vote and to participate in a matter of tribal interest and concern. One Indian woman nearly 70 years of age walked 30 miles to cast her vote in favor of the Act. The turn-out of voters, taking the elections as a whole, was very large. At this writing, the tribes which have accepted the

Act by an absolute majority of votes cast contain 121,761 members; the tribes which have rejected it contain 85,179 members (of whom 45,000 are Navajos) and the tribes which cast less than a 30% vote contain 6,707 members. Seventy-three voting areas (of the total of 261) mostly small Indian settlements in California and Nevada, have not yet been heard from.

Following is the result of the referenda on Indian Reorganization Act:

Choctaw (Mississippi) pop. 736 Yes 218 No 21; Seminole (Florida) pop. 295 Yes 21 No 0; Lummi (Tulalip) pop. 287 Yes 72 No 110; Nooksak (Tulalip) pop. 133 Yes 55 No 13; Grande Ronde (Salem) pop. 213 Yes 102 No 68; Siletz (Salem) pop. 233 Yes 54 No 123; Burns (Warm Springs) pop. 67 Yes 42 No 1; Sisseton pop. 1170 Yes 266 No 335; Colville pop. 1659 Yes 421 No 562; Spokane (Colville) pop. 376 Yes 92 No 163; Port Madison (Tulalip) pop. 110 Yes 30 No 0; Skagit-Suiattle (Tulalip) pop. 123 Yes 84 No 3; Tulalip pop. 215 Yes 143 No 68; Makah (Taholah) pop. 219 Yes 75 No 47; Chehalis (Taholah) pop. 70 Yes 22 No 26; Squaxin Island (Taholah) pop. 32 Yes 10 No 6; Warm Springs pop. 394 Yes 260 No 74; Santa Clara (Santa Fe) pop. 200 Yes 134 No 34; San Ildefonso (Santa Fe) pop. 62 Yes 57 No 4; Pojague (Santa Fe) pop. 8 Yes 7 No 0; Muckleshoot (Tulalip) pop. 97 Yes 59 No 7; Puyallup (Tulalip) pop. 190 Yes 94 No 36; Shoalwater (Taholah) pop. 11 Yes 3 No 5; Hoh (Taholah) pop. 4 Yes 3 No 1; Ozette (Taholah) pop. 2 Yes 2 No 0; Quinalt (Taholah) pop. 764 Yes 184 No 176; Quileute (Taholah) pop. 98 Yes 37 No 15; Yakima pop. 1392 Yes 361 No 775; Washakie (Fort Hall) pop. 189 Yes 37 No 26; Fort Apache pop. 1340 Yes 726 No 21; Jicarilla pop. 325 Yes 216 No 0; Gandy (Paiute) pop. 4 Yes 4 No 0; Kanosh (Paiute) pop. 14 Yes 11 No 0; Koosharem (Paiute) pop. 17 Yes 14 No 0; Chetmaha (Choctaw) pop. 35 Yes 25 No 3; Cedar City (Paiute) pop. 13 Yes 2 No 0; Las Vegas (Paiute) pop. 22 Yes 10 No 2; Crow (Montana) pop. 982 Yes 112 No 689; Summit Lake (Carson) pop. 14 Yes 10 No 4; St. Independence (Walker River) pop. 49 Yes 4 No 29; St. Regis (New York) pop. 600 Yes 46 No 237; Allegany (New York) pop. 548 Yes 37 No 298; Southern Ute (Consolidated Ute) Yes 85 No 10; Sparks (Carson) pop. 95 Yes 53 No 5; Dresslerville (Carson) pop. 75 Yes 58 No 1; Tonawanda (N.Y.) pop. 338 Yes 42 No. 175; Bishop (Walker River) pop. 93 Yes 1 No 68; Big Pine (Walker River) pop. 11 Yes 0 No 11; West Bishop pop. 14 Yes 1 No 9; Red Hill pop. 19 Yes 1 No 12; Tuscarora (New York) pop. 225 Yes 6 No 132; Ute Mountain (Consolidated Ute) pop. 231 Yes 9 No 3; Lovelocks (Carson) pop. 45 Yes 31 No 10; Winnemucca (Carson) Yes 15 No 0; Cattaraugus (New York) pop. 864 Yes 101 No 475; Battle Mountain (Carson) pop. 14 Yes 9 No 0; Navajo (Arizona and New Mexico) voted June 14 and 15, pop. 15,900 Yes 7,608 No 7,992; Ontonago (New York) pop. 350 Yes 17 No 206; Complanter (Pennsylvania) Yes 23 No 17; Sac and Fox (Iowa) pop. 198 Yes 63 No 13; Hopi Yes 522 No 295; Klamath pop. 666 Yes 56 No 406; Turtle Mountain pop. 1181 Yes 257 No 550; Umatilla pop. 681 Yes 155 No 299; Shoshone pop. 1032 Yes 339 No 469; Potawatami (Wisconsin) pop. 186 Yes 151 No 4; Isleta (Southern Pueblos) pop. 567 Yes 138 No 7; San Felipe pop. 531 Yes 224 No 0; Jemez pop. 351 Yes 84 No 176; Sia pop. 92 Yes 88 No 0; Santa Ana pop. 148 Yes 100 No 0; Santo Domingo pop. 476 Yes 171 No 1, L'Anse (Michigan) pop. 558 Yes 413 No. 8.

A STORY OF NAVAJO WEAVERS AND CHANTERS*

In her book, "Spider Woman", Gladys Reichard has caught the color, smell and sound of an Indian Reservation. Miss Reichard lived a year with the Navajo peoples. She occupied a hogan, weaving colorful Navajo rugs with the Navajo women. The title of her book is taken from the Navajo legend of the Spider woman who:

"... instructed the Navajo women how to weave on a loom which Spider Man told them how to make. The cross-poles were made of sky and earth cords, the warp sticks of sun rays, the healds of rock crystal and sheet lightning. The batten was a sun halo. . ."

Miss Reichard writes with facility and charm of Navajo council meetings where "the women, no matter how high the thermometer may be, wear brilliantly patterned blankets... and all the coral and turquoise they can procure." She describes sheep-dipping, the shooting chant, a Navajo wedding and a War Dance. The ceremony for the House-Blessing is given:

1. . The first 'day' of the Chant begins at nine o'clock this "night". All ceremonial days are counted from sunset to sunset. There is a short rite in the large hogan. . . to purify the house and call the blessings of the Gods. Dried sprigs of scrub oak which lie between the rafters of the house are taken down. . . . laid near the door and fresh sprigs placed in their stead.

The chant for the House-Blessing is given:

May the house be beautiful within.
May the house be beautiful at the back.
May the house be beautiful at the center for the fireplace.
May the house be beautiful near the door where the metate rests.
May the cross pieces of the doorposts be beautiful.
At the doorway of my house where Pollen Boy stands may it be
beautiful.
At the doorway of my house where Cornfly Girl stands may it be
beautiful.
Surrounding my house where talking gods are standing may it be
beautiful.

(*Spider Woman, by Gladys Reichard. (Macmillan \$2.50)

Surrounding my house where house gods are standing may it be beautiful.
Surrounding my house where plants are may it be beautiful.
Surrounding my house where trees are may it be beautiful.
Surrounding my house where stones are may it be beautiful.
Surrounding my house where Mountain Woman is may it be beautiful.
Surrounding my house where Water Woman is may it be beautiful.
Surrounding my house where bluebirds are may it be beautiful.
Surrounding my house where blue swallows are may it be beautiful.
Surrounding my house where spotted yellow birds are may it be beautiful.

The author's conversation with the old chanter, Red-Point, is a testimonial to the simplicity and dignity with which the Navajo peoples clothe the most casual interchange of comments:

"Red-Point looks through the smoke and says: 'White Sands is beautiful.' Before either of us realizes, we are intoning a litany:

'The fields are beautiful,' I respond.

'The vegetation is beautiful,' he encourages.

'The trees are beautiful.'

'The houses are beautiful.'

'The women are beautiful.'

'The men are beautiful.'

And together we say: 'the children are beautiful.'

Then I: 'the Chant is beautiful.'

The offerings are beautiful.'

The prayers are beautiful.'

'The paintings are beautiful. All has been restored in beauty.' concludes the old Chanter as he once again strides off to attend to the details of the final night. . ."



Kaibab Reservation
Group Of Indians At Work On A Range Trail, Drilling In Sandstone

FROM IEOW FOREMAN REPORTS

Lectures And Moving Pictures At Consolidated Chippewa. A meeting of crew leaders, assistant leaders and the supervisory personnel was held Monday evening at seven-thirty o'clock.

Various topics were discussed, some of our differences were ironed out and many questions were asked by the leaders and assistant leaders. After the meeting we all assembled in the Recreation Hall, including the personnel of the camp and some neighboring families and listened to a very interesting, instructive, illustrated talk with moving pictures by Lieutenant Gordon of the State Highway Patrol. His subject was "Safety On The Highway".

Mr. Robinson, Scout Master of Hibbing, gave an interesting talk on Wild Life in the Arrow Head Country. This also was illustrated with moving pictures. William Coffey.

Competition Among Post Cutters At San Carlos. Keen competition has developed among the post cutters at Camp 8, each man trying to maintain for himself the highest number of posts cut each day. As a result the piles of posts cut are steadily mounting and three to five trucks are kept busy each day hauling them to the boundary line.

The camp morale is excellent. Each night the men gather in groups to tell stories or to sing native songs.

The daily work attendance is perfect. John A. Weldon.

Varied Activities At Mission. The men are constructing truck trail up Volcan Mountain, repairing truck trails damaged by snow and rain; developing water for stock purposes and cutting a firebreak in the northern part of the reservation for the protection of a fine stand of young pine trees. R. A. Wehr.

From Alabama And Coushatta Come Words Of Appreciation For IEOW. Resumption of the IEOW certainly was fortunate for the men as most of them were getting low in funds and had no hope of increasing them from any source other than the construction projects.

We put the finishing touches on the fire lanes built last spring and filling in around four culverts. We cleared three-fourths of a mile of new fire lane.

Eighteen gates with latches were put in the range fence, three small water gaps were made and the entire fence checked.

Our men start work at 6 a.m., and quit at 2:30 p.m., taking half an hour off for lunch. This gives them several hours to use for working their fields. On Saturday afternoons the younger men play baseball. J. E. Farley.

Much Trail Work At Hoopa Valley. Bull Creek Trail; crew constructed 2,025 feet of trail.

Trail Maintenance; crew cleared trail and burned brush on Telescope Trail for four and one-half miles with one and one-half miles to go. Crew will slope on Mail Truck Trail next week.

Mail Truck Trail; crew constructed 200 feet of trail in rock bluff, and regraded and took out fifteen slides of three miles of trail.

Sugar Mountain Lookout, crew painted buildings and cleared grounds, burned logs and brush, also built fifty feet of road. C. J. Rivers.

Summary Of Field And Camp Work At Tongue River. Two and one-half mile of roadside clearing completed; one-half mile maintaining road; one-half mile of fencing that is enlarging the horse pasture; eighty acres of brush piling.

Camp: Ten cords of wood was sawed and split up for kitchen and camp use, some of the timber being green was raked up to dry during the summer. Harrison Brien.

Uintah And Ouray Reports Progress. On Project 2 our work is progressing very nicely and our men have shown and produced some very good work. We have progressed a lot since Dr. Pritchard was last here and we hope to be able to have made such a good showing that on his return trip here it will please him very much.

On Project 1 our men have been making camp and preparing to buckle into that job at high speed this coming week.

Project 17 is completed and they have built some very nice buildings and corrals. These buildings are to be used by our Rangers and I feel that they will appreciate them very much.

Last night, we had a very nice party at Camp 1. It was given by the women. All of our ECW camps were invited and a very enjoyable evening was had by all. Our camp orchestra furnished the music for the dancing and a few songs were sung by our songsters. Carnes La Rose.

Preparation Of Scenic Drive For Tourists At Lac du Flambeau. Field operations are in full swing. The Lake Shore scenic road of twelve miles is under construction. Two tractors are stumping on a double shift of eight hours each. The dynamite crews are blasting those stumps that cannot be moved by the tractors. Some of the men are clearing and felling trees on the project, while others are doing roadside cleanup on the newly built road. This truck trail when completed will provide a beautiful scenic drive for tourists, and along with stream improvement and fish preservation will attract large number of visitors to the upper peninsula, Marquette Forest. M. G. Hunt.

Tree Planting At Sac and Fox. Ninety-five per cent of the tree-planting project has been completed to date. Twenty acres have been completed. The work has temporarily stopped because of lack of sufficient trees.

Although the new fencing projects are not approved, it was necessary to fence the twenty acres of new

planting as a herd of horses was running over the adjoining pasture.

The weeds are getting so bad and the young seedlings are advancing so rapidly that it was necessary to do some work in the nursery. R. W. Hellwig.

Dam Construction Progressing At Crow Creek. Ninety per cent of the work on the dam at Crow Creek has been completed to date. This is one of the projects carried over from last year. More enrollees will be available when the men get through with their crop planting. The general spirit of the group is very good.

This week has been spent in willow riprapping - placing willows on the dam face. The dam has eroded badly. Fresno teams and a tractor fresno are widening and raising the dam. Rocks will be hauled about a mile in wagons to riprap the face of the dam. Erosion is being successfully checked by a combination of willows and rocks. Willows are much easier to get and haul than rocks as our supply of rocks is limited except by long hauls. E. G. Hawkinson.

Fine Progress At Consolidated Ute. A-9 (122 Chimney Rock Draw Reservoir): Work on reservoir is progressing satisfactorily. Caterpillar and large scraper are rebuilding the dam and excavating a deeper drainage basin. The old reservoir was silted in badly and the basin partially filled up. Erosion work will protect this dam. A diversion ditch will send more water from a larger drainage area.

F-12 (131) Chimney Rock Draw Fence: Work is progressing well with a small crew. Most of the posts have been cut for this fence and most of the holes have been dug.

F-P. Fence patrol is necessary along the south and west boundary fence to keep fence in good condition and lessen trespass. In a few places the wild horses have been detrimental to the fence. In one place in particular several of them presumably "barged" into it and loosened the wires. The patrol man will care for this repair.

Trucking activities at the end of each month will be prorated to the individual projects. Lee Jekyll.

IECW Benefits Reviewed by Five Civilized Tribes. IECW at this camp as well as others has been very beneficial to the Indians that have worked here, and also to improve the land in a way that it may be more useful in the future for farming and stock raising.

Work here has not only been beneficial to the land, but has enabled the many families to live in more comfort through the depression than they would have had it not been for the Emergency Conservation Work.

The work here has not only given them an opportunity to earn a living through the IECW, but has been an educational factor to the Indians who have worked here. We feel that IECW here has been very much appreciated and will be outstanding for many years to come. Elmer McKinney.



Central Agency Council House



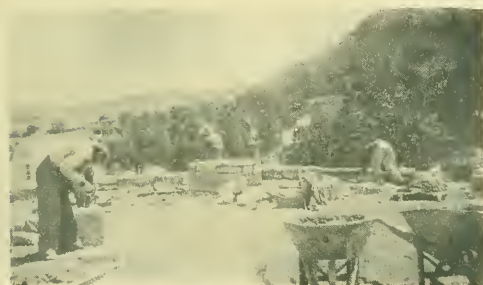
Central Agency Administration Building



Central Agency Council House



Central Agency Council House



**Central Agency. Setting Coping Stones
On Cottage**



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